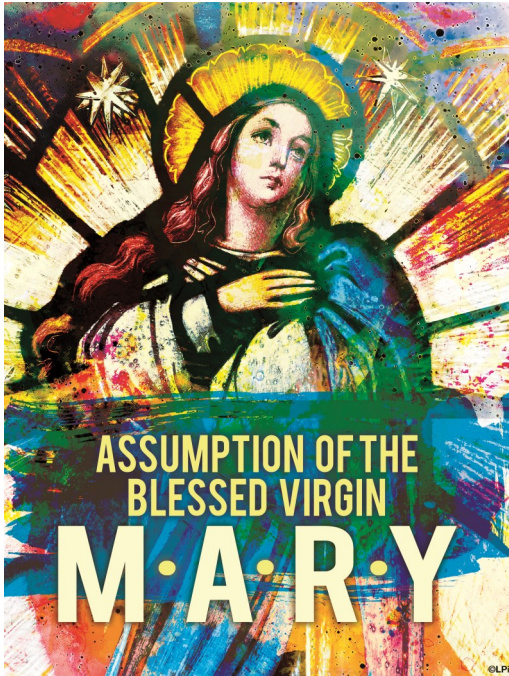


FROM FR. JASON



Dear Brothers and Sisters,

On August 15, the Church proclaims with joy the Assumption of the Blessed Virgin Mary. The Mother of God, at the end of her earthly life, was taken up body and soul into the glory of Heaven. As profound as this is, let us not forget another important event in the life of Mary.

The first scene of Christian proclamation is the Annunciation. An angel of God brings to a young woman of Nazareth an extraordinary message: she will conceive and bear the Son of the Most High. Mary is the first human being to receive the Good News of the Incarnation. She does not receive it as mere information. She listens, questions in faith (“How can this be?”), and then freely consents: “Behold, I am the handmaid of the Lord; let it be to me according to your word.”

In her, the kerygma finds its first and purest reception. The kerygma is the core proclamation of the Christian faith: Jesus Christ, the Son of God, died for our sins and rose from the dead; through Him we receive forgiveness, new life, and the gift of the Holy Spirit. It is the first and foundational announcement that awakens Faith. Mary is not the object of the kerygma, Christ is. But she occupies an irreplaceable place within it. She is the first to hear it, the one through whom it becomes flesh, the perfect model of response, and the living heart of the Church that continues to proclaim it.

Christ died and rose for us, and He has already begun to transform our mortal flesh. Mary is the first to receive the full fruit of that victory. Where the first Eve closed the door to life, the new Eve opens it completely. Her body, which bore the Son of God, does not see corruption. She is already what we are called to become. Mary finds Faith and is completely ready to accept what is being proclaimed. She is the first disciple. Throughout the Gospels, Mary is presented as the one who hears the Word of God and keeps it. She contemplates, treasures, and lives the message. At Cana she intercedes, at the Cross she stands, and in the Upper Room she prays with the apostles waiting for the Spirit. She is the concrete model of how a human person allows the proclamation of Christ dead and risen to reshape one’s existence.

This feast is a strong light for our journey. Many of us still carry the fear of death, the weight of sin, the wound of loneliness. Mary shows us that the Father does not abandon the body He has created. The same Spirit who overshadowed her at the Annunciation has already begun to raise us up through Baptism and the Eucharist. Every time we celebrate the Eucharist, we anticipate the glory that Mary already enjoys.

Let us ask her, therefore, to intercede for us. May she teach us to allow the kerygma to change us every day. May we receive the Word that judges and saves us, the community that sustains us, and the Cross that leads to the Resurrection. May our homes become a little Nazareth, places where Christ is welcomed and where the hope of heaven is already lived. Mary, assumed into heaven, pray for us and for the whole Church, so that we too may one day share in the glory of your Son.

Peace,